

by a place called Calcutta, and in one way or another
 meant hid in a few things within the walls whom they had the
 thing of and killed a number of them and scattered the rest
 with the same in the hands of a few who were about the
 which kept them on their guard that night, but the next day
 On Wednesday, I went proceeded in his hands for the
 but found few of them, they have as it seems hid themselves in the
 that remained in this country in Cove, and such like places in the
 mountains. I went forward to take in Calcutta, and left the
 Mr. Downy and left, and passed the house of the
 and Town, James Mac Donnell, the Earl of, James and Kilmear,
 having lately fled thence, and being gone over the Band with his men,
 the day before we reached to the town of O'Neil.
 The other part of the Army under Colonel Clarendon and Colo-
 nell Campbell, found nothing to do this day, continued in their march,
 and fought with their prey at the Lion-works, within three miles
 of the town, Mac Donnell at Calcutta.
 On Thursday, I lay and stayed at Calcutta, and the
 I went to the house of the Earl of, and the
 and a few from which they had marched, I left this day
 I went kept the party about Calcutta, and the
 of the party in the town, I saw now that there was a foot of the
 of a few men, but that they were continuing the
 of the party in the town, I saw now that there was a foot of the
 another at Calcutta, and the party in the town, I saw now that there was a foot of the
 and from Fortitude down ward, Colonel Clarendon with the help
 of the boats from Fortitude, which is a goodly Kask, I lay up
 with, which took a great deal of time, and more at Fortitude, and
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And this is the full record of the Expedition

FINIS

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And this is the full record of the Expedition

FINIS

COXCOMBES;

OR,

Cinquepace of five sorts of Knaves and Fooles : Namely ;
 The *Donatists*, *Publicans*, *Disciplinarians*, *Anabaptists*, and *Brownists*;
 Their Original's, Opinions, Confutations, and (in a word) their
 Heads Roundly jolted together.

Also shewing how in the Raignes of sundry Kings, and in
 the late Q. *Elizabeths* Raigh the Anabaptists have bin burnt
 as Hereticks, and otherwayes punished.

And that the Sect of the Brownists is so new, that many are alive
 who knew the beginning of it.

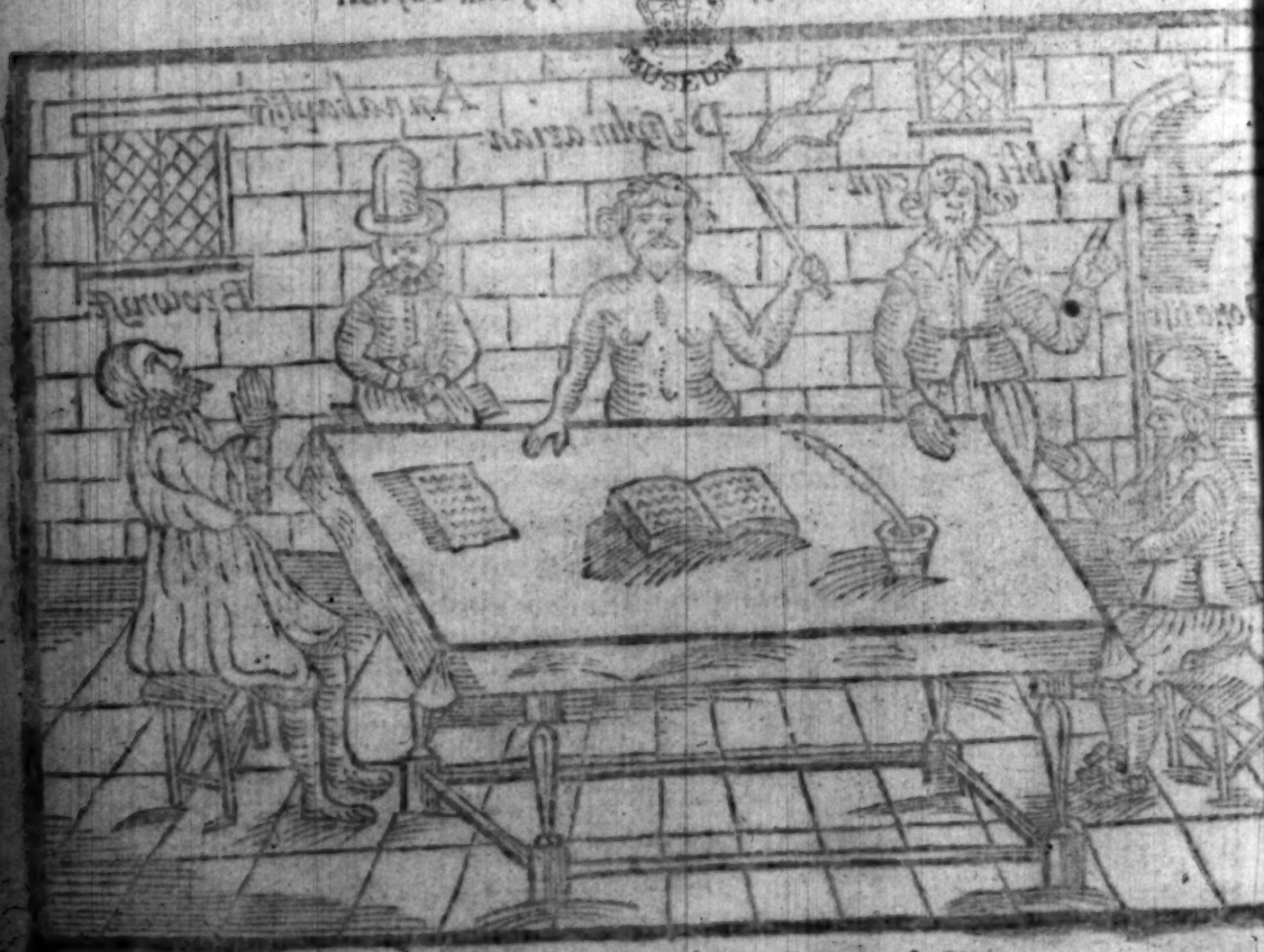
With other Sects displayed. By John Taylor.



July 23, Printed for Richard Webb, 1642.

COXCOMBS;

Circumspace of five sorts of Knaves and Fools: Namely:
 The Daffy, The Dissembler, The Dissembler, and the Dissembler;
 Their Originals, Opinions, Contrivances, and in a word, their
 Heads Roundly joined together.
 Also shewing how in the Reigns of sturvy Kings, and in
 the late Q. Elizabeth's Reign the Anabaptists have bin burnt
 as Hereticks, and otherwise punished.
 And that the Seed of the Brownists is so new, that many are alive
 who knew the beginning of it.
 Written by John Taylor.



Donatists.

THe Author of this Heresie was one *Donatus* born in *Numidia* a Province of *Affrica*, their opinion was that they and none but they were the only pure Christian Congregation, and that they (especially) were the true Church, such as embraced their Discipline and come to them, they baptized again of what age or sect soever, they affirmed that the Church consisted all of good people, and that no bad Christian was a member of it, this Heresie was in *An. 353.* look *Bishop Coopers Dictionary.*

Publican.

In the 9. year of the Reign of *K. H. 2.* *Anno 1163.* there came into this Kingdom one *Gerrard*, a German, with 30 more with him, and they called themselves *Publicans*, they denyed *Matrimony* and both the *Sacraments*, *Gerrard* himself had some Learning, the rest were ignorant persons whom he misled, they were examined and found guilty, and obstinate Heretiques, for which they were marked in the fore-heads with a hot Iron, their leader was marked in the chin and fore-head; after that they were all sharply whip'd, which punishments they seemed to receive joyfully. Lastly, by command of the King and State, they were turned out of prison, and all people were forbidden either to harbour or relieve them, so that with the extremity of the cold winter, and want of food and harbour they all dyed, miserably starved with cold, and famished with hunger, *Stow page 151.*

Disciplinarians.

There came 100 and 20 persons from *Holland*, *Zeland*, and those parts, through *Flanders* to *London*, where it was their daily exercise to pray and whip themselves twice a day in *Pavle*, and in the streets, their body being naked from the waste upwards, the whip being 3 whipcords with knots, so that the blood ran down their shoulders, arms and sides, and as they marched in this bloody procession, every one of them had a red crosse in his hat, and one of their companions went singing before them, this sect was in the Reign of King *E. 3.* *Anno 1349.* *Stow Chronicle.*

Anabaptists of these latter times.

On the 29. of April, in the 32. yeare of the Raigne of Henry the 8. Anno 1541. one *Manderhill* and one *Collins* (both Anabaptists) were examined at Saint Margaret Church at the Hill in Southwarke, and there they were condemned and judged to be burned as Hereticks, which was executed on them accordingly, in the High way betwixt Southwarke and Newington.

In the 17. yeare of Queene Elizabeths raigne, Anno 1574. there was one man and 10. women judged to be burned for being Anabaptists, but after much suit made, one woman recanted and all the rest were binished. And in the same yeare, the 12. of June 5. Englishmen of the sweet Sect called, *The Family of Love*, did penance at Pauls-Crosse, and there confessed and detested their wicked and damnable Heresies. And on the 22. of July followinge we, Dutchmen Anabaptists were burnt in Smithfield. Also the same yeare (in May 15.) 27. Anabaptists were taken and imprisoned, and 4. of them bare faggots for penance at Pauls-Crosse, and recanted. *Stow, pag. 679, 680.*

And in these our dayes the said Anabaptistlicall sect is exceeding rife, for they doe swarme here and there without feare of either God or man, Law or Order.

In the 33. yeare of Queen Elizabeths raigne, Anno 1591. one *Edmond Copinger* Gent. and *Henry Arthington* Gent. these two on the 16. of July in the morning in the yeare aforesaid went to one *John Walkers* house at Broken-wharfe, London, where they found a Yeoman of Northamptonshire in the parish of Oundle, named *William Hacket*, to whom the said *Copinger* and *Arthington* said, that they were come to anoint him King, but *Hacket* replied againe, that they needed not so to doe, for he was already anointed in Heaven by the Holy Ghost; the said *Hacket* caused *Copinger* and *Arthington* to beleieve that he was *Iesus Christ*, and to proclaime him so in London, and at last for these horrible blasphemies and some wicked Treasons against the Queene, *Hacket* was hanged and quartered in Cheap-side, 1595. his two prophets, one of them starvd himself to death wilfully, in *Bridewell*, the other lay a long time languishing and repenting in the Counter in *Woodstreet*: he that list to reade more of this

this at large, shall find it truly related in Mr. *Stowes* Chronicle, page 761, 762.

Also one *Francis Ket* was burnt at *Norwich*, in the 31. yeare of *Queene Elizabeth*, 1589. he was a Master of Art, and justly dyed for holding most wicked opinions of our Saviour *Iesus Christ*.

In the 16. yeare of the reigne of King *James*, Anno 1618. one *John Truske* denyed and despised our Church Government, refused our Christian Sabbath, and affirmed that *Brawn*, *Pork*, *Bacon*, *Pigge*, and all swines flesh was abhominable, for which Errours the said *Truske* was on the 19. of June in the yeare aforesaid, mounted to the pillory at *Westminster*, and from thence whipt to the *Fleet*, where (repenting and recanting) hee was benefited, and became an honest, diligent, and painefull Preacher, *Stowe* 1029. pag.

Brownists.

This Sect sprung from one named *Browne*, who is of that Antiquity, that many (yet alive) did know him when hee was a Schoole-master to the Free Schoole in *Saint Olaves* in *Southwike*: This man (*Browne*) in his browne study, did plod to preach, and did practise and exercise in Woods, thicketts, fields and under hedges, to a great many of poore people, whom hee seduced to be as wise as himselfe: hee said that the Church of *England* was not a Church (perhaps his meaning was it was not a true Church) but when he was preferred to the Benefice of a parsonage in *Northamptonshire*, the parish being called *A Church*, then the Church of *England* was a Church with him, and his parish Church of *A Church*, was a conformable and a true Canonically Church, and he lived till within these 7. yeares there, and dyed a conformable church man, but he hath left a most pernicious and seditions traine of his sect behind him, of all trades, ages, sexes, and conditions, and when all trades faile they can make a shift to be all preachers.

Amongst all these hereticks and heresies, sects and sectaries, and schismatickes, I have not medled or mentioned the Puritan. the reason is, that I doe not know any that either deserves or dares to take the name or title of Puritan upon them.

It is an Epithite of reproch, which rash or malicious men do
cast upon many persons who do strive to live in Gods fear, & de-
fire to dye in his favour, and it is likewise a name which covers
a great deal of craft and villany, under the veil and vizard of Hy-
pocriticall sincerity, and my opinion is, that if there be any that
are to be so called, they must be such *Romane Catholicks* that doe
presume to be saved by their own good works, which pure, most
impure Doctrine is one of the grounds and Tenent of the popish
Religion, and of no Church elle in the world, so that my conclu-
sion is that none deserves the name of a Puritan, but such as dare
presume by their purity to live themselves and others: Thus have
I briefly shewed that the Church of Christ hath in all ages been
opposed and oppressed by Heteriques and Schismaticks, I could
name many more opinions of men, who were all great and glo-
rious lights in the Church, and most illustrious instruments for
the advancement of Christian Religion; and yet they have in
some points differed one from the other, as *Wickliffe, Luther,*
Beza, Calvin, Bucer, Melancton, Oecampadius; yet for all other
great diversities, they have alwayes agreed in the main Funda-
mentall points of *Christian Doctrine*, so that the outsides of Ce-
remonies of Religion did not shake the peace of the Church.

But in these times the Church and Church-Government is
not only shaken, but shattered in pieces, almost for nothing else
but outward indifferent Ceremonies, such as in themselves seem-
ed offencelesse Hand-maids for their order and decency, to
wait and attend the Church as Ornaments, and not for supersti-
ous Adoration. These shaddows have not only bin with violence
pu'd down, but the substance which is Gods Ordinance hath bin
sacrilegiously intruded and usurped upon by an immoderate rabble
of ignorant *Mechanicks*, who have dared to presume to preach,
not being cal'd or sent, not knowing how, or when, whether to
speak or hold their peace.

I have read that the *Grand Senior*, or great *Turke* at *Constanti-
nople*, did demand due of an *English Ambassador*, this question,
Quoth he, if I would be a Christian, there are s'd many sorts and
sects of them, which Christian should I be, to whom the Amba-
sador rep'lyed, that it was the only safe way to be a *Protestant*,
but a French Nobleman standing by, being a *Roman Catholicke*,
and

and he demanded of the Englishman that if he would be a Protestant, that hee would tell him which Protestant he should be, by this may be perceived, that the Turke takes notice of the divisions of Christian Religion, and the Papists do take advantages at our disunion and contentions; yet the Protestant Religion in it selfe is in a most sweet harmonious Uniformity, but the crew of *Corah*, *Dathan*, and *Abiram*, have done, daily do, and will do, their uttermost malice and mischief to rend all in pieces, whilst he is accounted the best member in a Common-wealth, that can either Libell most scandalously, revile most despightfully, or teare and spoile most couragiously, and villanously.

And it is to be wondered at the many unlicenced licentious Pamphlets that have been scattered about the Kingdome within these 23 months, wherein neither Religion, Church, King, Peeres, Priest, or people have escaped Railing, Libelling, and transcendent traducing, so that it may be supposed, that the paper that hath beene wasted by those pestiferous pamphleteeres, would goe neere (if it were laid sheet by sheet) to cover the whole Kingdome; and this is certaine, that they have drawne many thousands of poore idle people from all parts of *England* to *London*, where without serving any Apprentiship, they take a freedom to sell Bookes, so that the Book-sellers are increased ten fold in number within these two yeares; And what stuffe doe they sell (forsooth) things New Lye come forth and things either of no worth, or else Speeches fathered upon men that never knew of them, or Newes out of *Scotland* or *Ireland*, made over night in an Ale-house, and printed in the morning *Cum privilegio*, 1642. then are the streetes embroidered with lyes, lice, and Beggars, to the great abuse of true Writers, the scandall of this Honourable Citie of *London*, and the universall injury to the whole Kingdome, for that such numberlesse numbers of lyes and Fables are scattered and disperst (not ouely here in our owne Countrey, but in all parts else they are transported over the Christian World.

To conclude this Booke of Errours and Heresies, seeing there have beene, are, and will be such to the end of the world, and that amongst all these wayes there is but one Right way. It is a griefe to any Christian heart to consider how many thousands

are out of the way, that doe dare to presume to call themselves Christians; some are so farre blinded, that they hold all manners, Decencie, Order, comely Gesture, or Ceremony, as standing at the *Beliefe*, kneeling at the *Lords Prayer*, or at the receiving of the Sacrament, Bowing at the Name of *Iesus*, or Reverence in being uncovered at the entring into the house of *God*, all these are accounted Superstition, Idolatry, and Popery; but to come to the Church boldly or rudely as into a Taverne, an Ale-house or Itale; I am sure there is no Popery in that, and for Christianity a man may finde as much amongst the barbarous Canniballs.

So that some men are jeered out of true and sincere Religion, for feare of being called *Paritans*, and too many have laid by all Order, Manners, and Decencie in the Church, because they will not be accounted *Papists*.

Besides all these wayes of Heresie (which are all out of Gods way) let us consider the infinite numbers of Atheists, Heathens, Pagans, Jewes, Turkes, Infidels, and divellish Idolators, that are upon the Face of the Earth; If these things be but ponders in a mans heart that feares God, it will strike terrour and amazement into him, to consider how little service the Almighty hath from Ingratefull mankind, for that he by his power, Providence and Mererie, made all, conserves all, and Redeemed all true Belcevers, yet for all these Alls, that good God hath not the tithe of halfe, either in meere thankfulnessse or acknowledgement.

FINIS

To conclude this Booke of Errors and Heresies, seeing there have beene, are, and will be such to the end of the world, and that amongst all these wayes there is but one Right way, I leave unto every Christian heart to consider how many thousands

A
COPIE OF A
LETTER

FROM
SIR MAURICE EUSTACE
Out of *Ireland*, and to a worthy
Gentleman, a member of the House of
Commons, concerning divers passages in
the Parliament there.

ALSO,
Another Letter from Mr Bacon
Drum-major, to Collonel Gibson of many
desperate and resolute exploits of English
Souldiers, worthy all mens
knowledge.

July 13. 1641.



LONDON,
Printed by A.N. for Edw. Husbands and John
Frank. 1642.